THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*If ye love me, keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.*"—JOHN 14: 15, 21.

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ON THE EDGE OF THE DESERT.

BY ELDER CHARLES R. MABEY.

MANY, many years ago, long before the days of the hedgerow and the holy-hock, and when the cold King North Wind swept down upon the bleak mountains chilling and killing all things that live, a little acorn lay warming himself by the hearth of Mother Nature in the very heart of the kingdom of the plants. He had just awakened from a long sleep, for a short time before the good Mother had brought him away from his parents and brothers and sisters in the land where the mighty Oak-king lives, to teach her lazy children in the plant kingdom how to grow strong and good, and overcome their common enemy, the North Wind. In spite of the fact that they possessed the lands between the rivers, and the great yellow Sun smiled down upon them when it was cold, or sent her friend, the black Water-cloud to slake their thirst when it was warm, still they were very naughty children and caused the good Mother no end of trouble.

To tell the truth they had grown into a host of small and useless plants, fit for weeds and nothing more; for, when they saw the new seed come to help them and cheer them up and make them good, they murmured and became quite angry at the little acorn. "What an ugly thing!" they said. "How very mean of that old Nature to bring him here. His coat is ragged and a dirty brown, and it takes him so long to grow. He has been lying here for an age sleeping and yawning, and hasn't even opened his head to us. See how foul he is there among those decaying leaves. But look at us! We are so

pretty, and have such beautiful clothes. What a variety of colors we can show when the sun comes out and smiles at us!" Even as they expressed themselves they tried to scare the little acorn to death; but he did not notice them, because he was busy thinking how he could wax great and help them. They were so amazed at his sturdy silence and peaceful resignation that they finally plotted with their arch enemy, the cold North Wind, to destroy the little oak seed. It was all made up that when he came out to sun himself, the plants should tell the Wind, who would sweep down upon him and chill him to the very marrow.

So one day while the little acorn was making ready to grow and had just opened the door to his brown house, the big, boisterous giant came along and gave him such a blow that he fell helpless at the doorway with his hands frozen and lifeless. Then the cruel fellow howled most gleefully, but the sun hid herself in shame and made it still more unpleasant for the puny little thing. The warm and friendly South Wind was so angry at this that she flew in fierce wrath at the North Wind and chased him out of the canyons and up the hillsides and over their summits and finally drove him, baffled, and singed, and burnt, way up to the home of the Ice-king. The wicked little plants she scorched and flayed until their very faces were brown with shame, and then she picked up the wounded little acorn and whirled him up into the air and across valleys and plains and over high mountains and great peaks to the edge of a desert land where very few wild plants grew, but they were all kind to him and the mountains were all so high, that the North Wind could not reach him any more, and his old enemies, the plants, thought that he was dead, and they were happy and quarreled among themselves.

The South Wind, however, did not intend that her charge should perish. She kissed him, and hugged him, and sang to him all day, and at night she laid him in a crib where he slept well. The next day the Sun peeped out expecting to see him dead, but when she espied him lying so cosily, she bathed him in warm smiles and healed up his wounds, so that, when he awoke, he was well, and could push his way out into the air and grow. But the Desert was angry. She had known nobody except the thorns and prickly-pears, and they had pricked her and made her dry and crabby. She would not help the little acorn. But the warm South Wind called on her friend, the Water-king who lived way beyond the realms of the Desert. He was quite provoked at the North Wind, because that monster had frozen him so that he was stiff and could not move until the South Wind and her friend, the sun, came to his succor. When he heard the South Wind's supplication so sweetly whispered to him, he laughed so loudly and heartily at being able to help some one that the tears rolled down his cheeks, and he danced so joyfully that he splashed up to the very hillside where the acorn was sprouting. The South Wind picked up his tears and carried them away to the small oak-seed who lay a thirsting. Then the little thing tickled the dry Desert and she smiled upon him. And in spite of the plague of the crickets sent to eat up his substance, he grew so strong that no tree in all the world was greater than he.

After a time he measured himself with the very hill-tops and outstripped them, so that the astonished plants on the other side in the river valleys saw him and were afraid lest he finally destroy them. Again they enlisted the aid

of the North Wind who fumed and shrieked in vain, for the sturdy oak had roots firm in the Desert rocks and strong support from the friendly mountains. The only thing the Wind could do was to feed his leaves with nourishment. By and by the South Wind came and picked up many little acorns which had fallen from the great oak in the Desert and carried them to all climes and made them grow. From their father they learned to be kind to the oppressed, and they sheltered the pretty flowers and the smaller trees from the bitter blasts of the Cold Wind. The happy birds came and nestled among their branches and sang sweet songs of the land where the parent oak lived, and carried messages back to him. So peace reigned among all the trees and plants, and united and unconquerable, they merely laughed at the North Wind whom the South Wind finally overcame and bound up in the regions of the Ice-king where he frets and chills himself to this very day.

It is a peculiar quality of the human mind to belittle the beginnings of all great movements and to look upon the insignificance of the outer shell rather than to consider the kernel of truth it contains. Men prefer the pleasing appearance of the developed tree, rather than the diminutive and unimportant look of the acorn, even though it possesses all the possibilities of a perfect oak. They can recognize a fact only after it has been demonstrated to them materially. The more densely ignorant the man, the greater the bulk required to attract his attention. Be large enough to strike the ignorant sledge-hammer blows and you will gain acknowledgement. If you are not yet strong enough to contend with him keep out of his way, else he will trample you under his feet. The world is near-sighted and regards all things unfamiliar to it as stones in the way. Thus in its blindness it often crushes beautiful flowers of truth. It lies not in the power of superficial minds to perceive great principles in their inception. Therefore it happens so often that the most sublime gifts of God are ignored or ridiculed by men. Unable to understand, they seek to destroy. This accounts for the repeated persecution of those who attempt to follow in the path of right.

Even the votaries of genuine doctrines ofttimes lose sight of their greatness in the blindness of the moment. Hence the apathy they show at times when they should be furthering the promulgation of right. It is a faculty not possessed by every soul to be able to distinguish between fact and fancy at all times. A very few great spirits have remained steadfast and true in the line of duty. We call them the masters. They have generally been martyred. We are all so susceptible to outer influence, that it requires a courage unbounded to follow the light held out to us when dazzled by the flare of the exploding impurities around us. Too frequently we drop the guide-rope which leads up the golden mountain of knowledge to grasp at some alluring *Fata Morgana*. Only the very strongest of us can relentlessly pursue the course mapped out and, in the face of opposition, prove the existence of facts beyond the comprehension of vulgar minds. Of this metal were Galileo, Newton and Goodyear; Plato, Seneca and Bacon; Erasmus, Ridley and Joseph Smith.

The world generally hangs her master minds, because they disturb her serenity, and afterwards she erects monuments over their graves. The children of the executors are the disciples of the executed. This is due to the fact that matter cannot respond to the electric shock of truth so quickly as spirit.

After spirit has conceived, accomplished and passed on, the molecules of matter order themselves to the new formation. Experience does not seem to teach the world any better. Like a comet traveling through space, inertia carries her forward until the attraction of some more powerful body deflects her course. The new path she retains until placed under the influence of some other force. As it takes some time for a planet to make its power manifest upon the passing comet, so must the spiritual exert itself for an indefinite period before the world poises herself in her new channel. Through influence great astronomers become aware of the presence of an unknown heavenly sphere long before it reveals itself to their fine lenses; sublime souls become conscious of the existence of truths before the ordinary sensorial faculties record them to the brain. As it would be folly to deny the *being* of a starry orb because it is not within the province of corporeal perception, so it is equally absurd to reject a revelation which comes to us through mind alone. The astronomical instruments tell the investigator that far off in the undiscovered realms of space some whirling body wheels its way, the indication is sufficient proof to him, and he piles calculation upon calculation until the fact is established; the inner spirit tells the observant man that in the unrevealed depth of eternity a Guiding Hand directs the course of the universe and determines the future of his soul, the sign sufficeth him as he faithfully plods along to realize this truth.

The inability of the world to understand the import of newly manifested principles has caused all of the crimes and sins committed in the name of religion since the days of Adam, and just so long as men persist in weakening the influence of the spiritual by adulterating the soul with the dross of evil, even so long will matter fail to respond to the influence of the Eternal. The human soul is the needle of a compass, and God's Spirit the magnetic pole drawing it toward the polar star of heaven; if the steel be impure the attracting power causes it to shake to and fro without assuming any definite position, or fails entirely to move it; if the steel be pure it trembles under the electric spell for an instant, and then indicates the shortest way to the desired haven. No authority of earth, heaven or hell can alter the inexorable law of purity. Nations, no less than individuals, are subject to the same conditions, and when they refuse to heed the voice of right they will certainly fall. It often comes that great men warn them, and are destroyed for their pains. For this very reason we say that such and such a man lived a century before his time, or that such a spirit was not understood by its contemporaries.

This was exactly the position assumed by Jesus Christ, first in regard to the Jews, and secondly in regard to the Pagan nations. Had the children of Abraham possessed that high sense of honor and morality which characterized their ancestors at the time of Moses or Hezekiah, Christianity might have had another tale to unfold to the wondering world; but the spirituality of the Jews had degenerated into a depravity and sordid avarice incapable of all finer sentiments. The body of Judaism, surcharged with all that was dark, and hideous, and vile, drew back in horror and shame before the refulgent purity of the Son of God, and then sought to quench the Light He gave to men in a flood of filth and pollution. All the magnetism of a loving God could not cause even a tremor of sympathetic vibration in that mass of sin.

What was not within the power of Hebraism, became an easy possibility to the more polite and refined Paganism, which gazed upon the light in hypocritical rapture for a time, then, under the pretence of filling the lamps with pure oil, consecrated to truth, gathered the putrefying offal of a dead religion, and fed its flames, which flared unsteadily for the space of three centuries, flashed up vividly to illuminate the horrors of the bloody arena, and then passed into the shades of eternity. But that light had not been in vain. Unable to burn perpetually itself, it diffused its softening influence to less brilliant flames, and paved the way for the unquenchable fire that was to come.

The same attitude taken by the nations at the time of Christ distinguished the inhabitants of the earth at the beginning of the nineteenth century when the young Prophet, Joseph Smith, made known the message he had to deliver from God. Blinded to all finer senses of right, unable to comprehend the importance of his statements to them, corrupted and debased beyond all description, they rejected him and attempted to destroy the work he came to do. We can now understand the world's diffidence to his warnings. Until the work inaugurated by him shall have attained a magnitude stupendous enough to overcome all opposition, men will battle against it. The first blast of a wind will not overturn a ship. After the fury of the waves be added to the strength of the wind, the vessel will heel over on its side. And so the Gospel of Jesus is not to be judged by the standard of the present. We cannot place too much stress upon this point. Joseph Smith has just begun to be felt. Men cannot be fully sensed in the turmoil of the strife. With him the smoke has scarcely cleared, and because he is dead we need not suppose that his influence has passed away. Influence ceases not with the visible. That were absolutely and intrinsically wrong.

Even the inanimate stones are indestructible. Drop a pebble into the water. It disappears. But is its power dead? Notice those small ripples gathering in rings about the spot where the rock sank. See how they swell and swell until they set every object on the surface of the lake more or less in motion. Even the earth particles on the water's edge vibrate to the waves coming from the center of the pond. So it is with us. The earthly may be laid in the tomb, but the influence remains above ground, and it will ripple in waves of good or bad to the very shores of infinity. Think of the millions of sunbeams chained down in the black dungeons of the earth. Small and inconsequential as they seem, they will one day break forth from their fetters and burn in ten thousand forge-fires of progress. But this is no part of our story.

Why do we look upon "Mormonism" as something insignificant? Can we not grasp the purport of its being? Has no magic hand unlocked the secret chambers of the future, and revealed to us the grandeur yet to come forth? In our wild chase after greatness have we not passed it by? Are numbers to determine true nobility? Is majority to win the laurel-wreath of victory, and brute force to decide the fate of humanity? If so, then every event in the development of the human race has been a mistake, and civilization itself is a lie; if so, then Greece did not overcome the millions of Xerxes on the plains of Marathon; if so, then the hosts of howling beasts around the funeral pyre of the burning heretics hurled truth to the earth never more to rise; if

so, then the Son of man, nailed upon the cruel cross amid the exultant shrieks of the blatant mob, died in vain, and all our faith is a chimera; if so, then life itself is a farce and we are struggling hopelessly, for the numbers since the days of Cain have always arrayed themselves on the side of evil; if so, then God is unthroned and death and hell will finally overcome him and consign us to everlasting despair!

Great movements are ever great after the moments of their birth are by. When the plain present loses itself in the glittering romance of the past, when the commonplace young struggle of to-day has become the historical giant of yesterday, then are we willing to follow in his footsteps. Only the few are aware of this truth and avail themselves of its benefits. When men can once persuade themselves that a principle is great, then their success is assured. The unerring eye of faith casts no uncertain glance at the wayside siren to be allured into strange paths. It is just such a faith that "Mormonism" requires; it is certain of success. If we hesitate or turn back or lose confidence in the final issues someone else will step into our places and push along with its development. We must never lose sight of the far-reaching results, and we must not expect an immediate reward for the deeds done here. This alone is the greatest prize for which one can strive. The Gospel teaches us the grandest lesson of self-denial. Once convinced that he is in the right, the true man never pauses for breathing space, nor looks about him to see how far he has gone ahead. Sufficient unto him is his unbounded faith in the inevitable end. Truth need not stop to measure herself with the foe, because she is invulnerable and unconquerable. She may be forced to flee for respite, in order to put a wall of strength about herself, but when she is once entrenched firmly in the works of faith no powers of hell can prevail against her. As an army, so interminably mingled with the troops of the enemy that its own leaders cannot distinguish between friend and foe, retreats to rally and prepare for a new onslaught, so she retires from the conflict into a lone desert, fortifies herself, collects her disordered forces, winnows the weak and cowardly from the ranks and then rushes forth a destroying whirlwind to all evil.

And is there not something noble in the isolation of this Church of ours? Do we pause to consider the necessity of our being separated from the influences of the world in order to prepare ourselves for the imminent contest? Had it been left to mix with the contaminating elements of sin, there might have been another tale to tell of the Latter-day Saints. The principle of separation is one of the most potent in all the realm of nature. It represents the purging process in God's great universe. There is strength in purity. Heterogeneousness never was strong. Pure steel mixed with dross becomes brittle and has not half the durability. Gold as an amalgam has no longer a shining lustre. Diamond is an absolutely pure charcoal, adamantine and scintillating with many colors. An agriculturist, desiring to preserve a species of plant, or wishing to obtain an exceedingly valuable and fruitful one, places it off by itself and guards its growth with vigilant care until the result is attained. The purest and best domestic animals are those which have been carefully trained under the most jealous isolation.

Providence recognized this fact when Abraham was called out of Ur of the Chaldees and commanded to isolate himself from all surrounding tribes. This

idea was carried still farther when the children of Israel were led through the wilderness into the land of Canaan. Forty years eradicated from them all traces of Egyptian priestly lore, and then Jehovah demanded the extermination of all the peoples from Beersheba to Dan. It was severe, but necessity demanded it. Later came the admonition to keep aloof from all defiling tribes. The Lord desired to have a people which could develop according to His plans, and bring about the redemption of mankind. Never a nation in all history existed and became great without fulfilling this idea. Homogeneity has been the greatest factor in the progress of the race. We mean the homogeneity of sentiment, of purity, of love.

This truth was expressed by the Prophet of old when he said, "Come out of her, my people," meaning that they should all assemble, and gather their forces for the final battle with evil. And the victory is not to the numbers nor to the bulk, but to purity, to unity, to undaunted courage. When the powers of Satan drove the struggling Saints to the Rocky Mountains and the hand of the Almighty planted them finally upon the rim of the Great Basin, He assured unto them two things—development and certain triumph. Strengthened by persecution and purged from all weakening or useless elements by seventeen long years of tribulation they were fit workmen to lay the foundation of a state the wonder and admiration of the world. No wail of wild beasts, no cruelty of savage men, no inhospitable wastes were intolerable to them. The terrors of the ferocious animals inspired them with implicit faith in their Maker, the untamed Indians taught them how to endure without murmuring and the uninviting desert formed an impassable barrier to the alluring paradise beyond. And so, dead to men, but alive in God they grew, they subdued, they conquered. The acorn dropped over the mountain tops into the desolate land became a mighty oak whose roots subjugated the shifting sands, and whose branches exalted themselves above the hills. The fathers, driven and pillaged and scourged, found refuge in the heart of the west; the sons, inured to hardships, girded with the mantle of righteousness, leap now from their mountain fastnesses an avalanche of power to sweep sin from the face of the earth. And so we charge you, by your hopes of future life, by the name of Him who wore the thorny crown, by the authority of God himself to heed their words for they *must* overcome the world and gird it with the warming flames of love, and all powers and elements and doctrines which chill the human heart must melt before their presence.

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges*).

In the intercollegiate athletic meet at Salt Lake City, May 9th, the Brigham Young Academy team carried off the honors. The University of Utah was a close second.

Organ recitals and solo work by Utah's best singers will be given every Tuesday and Friday afternoon at the Tabernacle at Salt Lake City. These recitals are given free by the Church for the sake of tourists and music-lovers generally.

On May 10th the fourth train to sink in the quagmire of the Lucin cut-off left the track. This was caused by the sinking of the trestle work. Fortunately no one was hurt. It seems almost impossible to obtain solid groundwork for this proposed track across Great Salt Lake.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 28, 1903.

EDITORIAL.

GERMAN AND TURKISH OPPOSITION.

THE Savior named as one of the signs of His coming that "this gospel of the kingdom shall be preached in all the world as a witness unto all nations." The message of the angel, the restorer, whom John saw flying in the midst of heaven, was also to be preached "to every nation, and kindred, and tongue, and people." The Latter-day Saints have the responsible mission of fulfilling these predictions. They have carried the glad tidings of peace to many nations; they will not cease their efforts until every people upon the face of the earth has heard them. In this extended labor many obstacles are met, and some are not yet overcome. The progress is nevertheless steady, and the hand of the Lord is being continually manifested.

Some months ago an agitation was raised by the pastors in Prussia on account of the success of our Elders who labor as missionaries there. As the clergy has much political influence, arrests and banishments began to be frequent. Some of the Elders without any previous warning were taken and thrown into prison, dragged about the streets in company with the lowest criminals, transported from place to place in the rudest kind of cars, and not even permitted to communicate with their friends. In the prisons they suffered from cold and lack of proper food. This was done without the slightest sanction of law. And in cases where banishment papers were legally served there was not one case of lawlessness charged against the Elders. They have neither broken the laws nor influenced others to do so.

The Elders appealed to the United States minister to see if the indiscriminate banishment of innocent men could not be stopped. The answer given by Prussia and the Grand Duchy of Mecklenburg through Baron von Richthofen, state's secretary for foreign affairs, early in April, refused to cancel the banishments "inasmuch as the efforts of the Mormons appear to be contrary to the German laws, and the promulgation of their doctrine which does not exclude polygamy is not deemed compatible with public order and morality."

With all due respect for that law of nations which permits them arbitrarily to say to citizens of other countries that their presence is no longer desired, it does seem to us that the answer above quoted is insufficient from the standpoint of right and justice. The fate of about one hundred men depends on the government's action. To whom, it might be asked, do the efforts of the "Mormons" appear contrary to the laws? To the officers of the government?

Then why not punish the offenders? Certainly Germany, of all countries on earth, has the necessary machinery for catching and punishing law-breakers. Honestly we cannot see what grounds the high officials have for deeming the promulgation of our doctrine incompatible with order and morality. It is not charged that polygamy is taught, and as a matter of fact the Saints in Germany have never practiced nor been taught to practice polygamy. We have been present at a number of public meetings in different parts of the empire, and we never saw more orderly gatherings anywhere than there. The permission to hold a meeting must always be obtained from the police, and the officers may, and sometimes do, refuse this. Knowing the technical nature of the German laws our Elders have been particularly careful to make themselves acquainted with all the requirements, and to fulfil them.

As for morality we venture to say that there is not a body of people in the Kaiser's realm who maintain a higher morality than do his Latter-day Saint subjects. A cardinal doctrine of "Mormonism" is genuine repentance from sin. The standard of morality placed before the people by the Elders drives many to seek an easier way to be saved. The drinker must become sober, and is forbidden even to taste the beer that he has drunk since he left his mother's breast. If all the Germans were Latter-day Saints, one of the menaces of the Fatherland's civilization, the enormous consumption of alcoholic drinks, would disappear. The use of tobacco and of tea and coffee is renounced and it must be apparent that this self-denial benefits not only the physical man but strengthens also the moral nature. Investigators of "Mormonism" are taught to look upon adultery and fornication in their true light, as the pollution of the fountain springs of life and crimes most grievous in the sight of God. Sexual impurity is not tolerated in the Church. The Elders in charge of branches find it their painful duty to excommunicate those members who will not obey the seventh commandment. The law of the Gospel requires that forgiveness be extended to the fallen one at the first offense if confession of guilt is properly made and sincere repentance is manifested. But if the repentance is not enduring and the sin is again committed, there is no alternative, the offender must be cut off from the Church.

Secretary of State Hay of the United States has requested Ambassador Tower, who is stationed at Berlin, to investigate the conditions in Prussia and prevent, if possible, injustice to United States citizens. We hope and believe that conditions will improve. The answer of the Prussian government was not that all our Elders should be banished, but that existing banishments would not be canceled. The prayers of many Saints are being offered to the Lord that the fruitful field of Germany may not be closed to the labors of the Elders.

The same subtle influence that aroused the Prussian officials has manifested itself in Turkey. Jealous Christians have been working in a most underhanded way to secure the expulsion of our Elders. The attack was begun on President Albert Herman, who was stationed at Aleppo. It is well known how suspicious the Turkish government is of all strangers. It was, therefore, not hard for the plotters to bring President Herman in a difficult position. By false witness they made the officials believe that he was an enemy in league with some revolutionary movement and hiding his real character under

the cloak of a "Mormon" missionary. President Herman was then watched by spies, and mail to him and from him was opened, and in some cases never delivered.

In this difficulty he appealed to United States Consul Ross Davis at Alexandretta, registering his letter and taking a receipt for the same. That night he learned through an honest friend that his letter had been opened, and would not be delivered. He therefore journeyed to Alexandretta at once, and laid the case personally before Consul Davis, who exhibited the warmest interest. Papers were now made out, charging the Turkish government with interfering with the mail of United States' citizens, and forwarded to Constantinople, whither President Herman immediately repaired. Here the papers were transferred from the consul-general's office to Mr. Leishman, United States minister to Turkey, as the affair was an international one. President Herman was received by the latter official most kindly. Mr. Leishman bade him rest assured not only that past injuries would be corrected, but that everything possible would be done to put the Latter-day Saints on the same footing as other American denominations have in the Ottoman empire. He said that he had been laboring for the last six months to get the privileges of American missionary societies extended in Turkey, and that President Herman had just come in time to have our cause laid with the others before the Sublime Porte. He also told President Herman to go ahead with his work without fear, and if imposed on at any time, to apply directly to him, and he will see to the protection of the Elders' rights. Mr. Leishman is one who will make good his word and uphold the dignity of his office. Only recently he corrected the serious mismanagement of the office of the Grand Vizier by a demand for an audience with the Sultan. Had this been refused Minister Leishman would doubtless have demanded his passport, and a serious breach in international relations would have ensued.

We are indeed grateful for the prompt and honorable treatment that the United States minister and consuls have extended to our brethren. Their action will increase the dignity of their own country; for no nation can afford to permit any of its citizens, however unpopular they may be, to be wronged and left unprotected. President Herman has also done his duty well. His replies to the accusations that were made against him were manly and true.

These are incidents in the great work of warning all nations. We feel that the Lord knows all that is being done and will lead His work forward to triumph. It is hardly necessary for us to say that our mission is not political but spiritual. The Elders in all lands strive earnestly and successfully to learn the laws, and they do observe them loyally. The Saints are taught to love their country and its institutions and to be law-abiding and honorable citizens. The twelfth article of our faith requires us to be so, for it states:

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

CAN THERE ANY GOOD THING COME OUT OF UTAH?

THE record of Utah students in the eastern colleges has always been a remarkable one. They have brought credit to their people by earnest, thoughtful work. At the end of this school year they have certainly

secured their share of the honors. Besides a number of cases where Utah students have stood at or near the head of their class at graduation this spring, four special cases may be mentioned. Professor Richard R. Lyman, of the University of Utah, having enjoyed a scholarship at Cornell University during the past year, has been granted a fellowship for next year in the engineering department. What makes the honor particularly great is that though there were seven college graduates competing for the fellowship, Professor Lyman received it by unanimous vote of the entire engineering faculty. Professor Williams says that during his long association with the college this unanimity has never occurred before. In the same institution Professor Ralph V. Chamberlin of the Latter-day Saints' University, has been enjoying the Goldwin Smith fellowship in zoology during the past year. It has now been awarded to him a second time, although the number of applicants was large. This is the first occasion in the history of Cornell that this fellowship has been granted to the same person twice. We also understand that Professor John M. Mills of the Latter-day Saints' University has secured a scholarship from the University of Chicago. Professor Mills is one of the best students of the Book of Mormon in the Church, and is an earnest worker along other lines of truth. At the Baltimore School of Dentistry, Harry Emeis of Logan, Utah. has just won the diamond medal for successful work. This is the third year that the young man has secured the highest scholarship of all the students of the college.

DEATH OF A FAITHFUL SAINT.

THE generation that lived when this Church was organized and that knew the first Prophets is fast passing away. Sister Eliza A. Barlow is one of the latest of those honored ones to leave mortality to join the Saints behind the veil. Her death occurred at Patricroft, May 15th, 1903. Deceased was born at Pendleton, May 30th, 1817, three years before the Prophet Joseph received his first vision. She was among those who were converted by the early preaching of the Elders in England. September 5th, 1840, at Eccles, she was led into the waters of baptism by James Harrows and later was confirmed a member of the Church by Brigham Young. Sister Barlow emigrated to Nauvoo soon after joining the Church and there became personally acquainted with the Prophet Joseph Smith. She heard him preach many times and listened to his remark when he left Nauvoo the day before his death: "I am going like a lamb to the slaughter, but I am calm as a summer's morning." Sister Barlow has been to Utah and was there blessed with her endowments, but owing to family affairs returned to England and spent her last years here. She bore continually a strong testimony to the honorable life and good character of the Prophet Joseph and to the divinity of the Gospel. May her rest be undisturbed till the coming of the Lord, and may those who heard her testimony prepare for the time when they too may be called hence.

J. J. C.

ARRIVALS.—The following named Elders, in charge of Elder Andrew Johnson, arrived from Boston ex s.s. *New England*, May 22nd, 1903: For Great Britain—Stewart Eccles, Stewart W. Eccles, Eden; Orson L. Thomson, Isaac

Langton, Jr., Albert J. Jones, Salt Lake City. For Scandinavia—Andrew Johnson, Heber City; Nels Hanson, Preston; Joseph Fagergren, Salt Lake City; Edward A. Gustaveson, Holliday; Erastus W. Mortensen, Dublan, Mexico; Hans Sorensen, College; Soren J. Nielsen, South Jordan; George T. Larson, Hyrum P. Nokleby, Ogden. For Germany—Roy Tribe, Ogden; George B. Miller, Salt Lake City. For Switzerland—Emil G. Kohler, Charleston; John Schwendiman, Teton, Idaho; Richard D. Andrew, Salt Lake City; Orson P. Mathews, Midway. For Netherlands—Charles W. Wood, Farmington.

Frank Hansen, Park City, and William James Smith, Salt Lake City, arrived with the company above mentioned, and will visit relatives in Europe.

APPOINTMENTS.—The Elders for Great Britain, who arrived May 22, 1903, were appointed to labor as follows: Stewart Eccles, Scottish; Isaac Langton, Jr., Liverpool; Albert J. Jones, Welsh; Orson L. Thomson, Grimsby; Stewart W. Eccles, Newcastle conferences.

DEPARTURES.—The following Elders and a company of emigrating Saints, in charge of Elder James Astle, sailed from Liverpool for Boston per s.s. *Commonwealth*, May 21, 1903: James E. Wray, Hyrum Bull, William H. Summerhays, Joseph Folkman, Burdett Smith, Lorenzo Y. Rigby, David Cheney, Oley E. Olsen, Jr., Hyrum J. Hanson, Mikkel C. Steenhouse, Abraham F. Sorenson and Hyrum B. Madsen.

THE semi-annual Bristol conference will be held at 27 St. George's Place, Cheltenham, Sunday, June 7, 1903, services commencing at 10:30 a.m., and 2:30 and 6:30 p.m. The public is invited.

THE LIVERPOOL CONFERENCE.

ON Sunday, May 24, 1903, the Liverpool semi-annual conference convened in the Co-operative Assembly Rooms, Burnley. There were in attendance, President Francis M. Lyman of the European mission; Elders Joseph Eckersley, Jesse B. Higgs and Alfred A. Robinson of the Liverpool office, and the following Elders of the Liverpool conference: President Joseph S. Clark, Jr., William M. Howell, Simon W. Beck, J. Scott Jenson, Elias W. Crane, Jr., Edmund G. Jenkinson, Alma E. Wayment, John C. Duncan, Lewis J. Read, James F. Sheffield, Samuel Hunt, Albert J. Cope, William F. Rasband, Milton W. Snow, Joseph J. Shields, Wallace Calder, James L. Robson, Thomas W. Condie and Isaac Langton, Jr.

At 10:30 the services were commenced by singing and prayer, followed by the administration of the sacrament by Elders Read and Sheffield. President Clark expressed pleasure in meeting so many Saints and friends, and gave all a hearty welcome. The general authorities of the Church, the president of the European mission, and traveling Elders of the conference were sustained by unanimous vote. Elder Howell spoke of the need of new revelation in the

Christian world, and showed that spiritual darkness must prevail when the wisdom of man supplants revelation from the Lord. Elder Robinson showed that the Gospel had been restored for the purpose of preparing the world for the second coming of the Savior.

President Lyman referred to the diversity of beliefs in the Christian world. It was necessary, he said, that we not only believe, but know that we have embraced the only true Gospel. Everything essential to the salvation of mankind is included in the Gospel of Jesus Christ. We must be prepared to meet the whole truth. To be a true Latter-day Saint one must be fully and sincerely employed in doing right. It is not sufficient to do half our duty. The necessity of gaining experience in the Gospel and learning to live it truly before emigrating to Zion, was emphatically impressed upon the Saints.

At the afternoon session Elder Jenkinson was the first speaker. He proved from the Bible that there has been a universal apostasy from the Gospel. There is but one plan of salvation. It was also pointed out that the principles of the Gospel are unchangeable, since God is no respecter of persons. Elder Duncan showed that a person must seek the kingdom of God, in order to obtain a personal testimony. The Gospel, he stated, is a living power actuated by the Spirit of God, and directed by His living oracles. Sister Caroline Bice rendered, "I know that my Redeemer liveth." Elder Higgs read the testimony of the witnesses of the Book of Mormon, and pointed out that the united testimony of eleven men would be considered sufficient in any court of justice. Reference was made to the promise contained in the Book of Mormon that those who read it with a desire to know whether it is of God should obtain the testimony of the Spirit. It is the same promise that was made by Jesus concerning His doctrine. Elder Eckersley said that freedom of belief, and liberty of conscience are characteristic of this age, and consequently people are more tolerant toward the work of the Lord. Persecution is not so severe or so extended as formerly. We should be thankful that we live in a time when we can serve the Lord in peace, yet we should be ready and willing, if necessary, to give our lives in the cause of truth.

In the evening Elder Crane spoke on the necessity of a living faith. He said that he loved people who love the Lord and value His word above their own. Elder Eckersley gave an impressive account of his conversion to the belief of the Latter-day Saints. He bore testimony to the reality of the new birth that follows full compliance with the laws and ordinances of the Gospel. A duet was sung by Sisters Ada and Alice Watson.

President Lyman spoke of the magnitude of the work of the Latter-day Saints, and the great boon of salvation which they offer to those who will obey the Gospel. No gift obtainable by the wealth of this world can compare with this pearl of great price.

A solo, "The Last Milestone," was sung by Mr. Harry Robinson. The singing during the services was worthy of especial mention, and much credit is due the chorister, Brother John Watson, for devoted service.

On Monday at 10 a.m. President Lyman met the Elders in council meeting. The work of the conference during the past six months was reported, and encouraging and profitable instruction was given.

WALLACE CALDER, Clerk of Conference.

MANUFACTURING PREJUDICE.

THE following dispatch appeared in a recent issue of the *Liverpool Echo* and similar ones have been published in different British papers:

"New York, Monday.

"The outcry against the propagation of Mormonism in America has become so strong that a jury at Salt Lake City to-day convicted a member of the Mormon Church, S. R. Pruitt, of polygamy, and he was sentenced to three years' imprisonment and a fine of 500 dollars. This is the first time in many years that Gentile juries in Utah have had the courage to bring in a verdict against polygamists. They have heretofore been afraid of assassination."

This is a libel of the very worst nature and shows how utterly unreliable the dispatches are when they speak of the "Mormon" question. Full details concerning the arrest and trial of Samuel R. Pruitt at Ogden, Utah, have not yet reached us, but sufficient have come to show how base the charge made above really is. This man Pruitt drifted into Utah about a year ago from Indiana and took up his abode in Eden, a small town of Weber county. He immediately began to court a daughter of Mr. Peter Shupe, and as he professed to be a single man of good character he soon induced her to marry him. Almost directly after marriage he began to abuse her and at length tried to cut her throat with a razor. She escaped from him, however, and when Mrs. Shupe intervened to protect her daughter, Pruitt threatened her life also. For this he was arrested and sentenced to imprisonment. After his conviction it was learned by communication with the authorities in Indiana that Pruitt had deserted a wife there after mistreating her. Mr. Shupe, the father of the girl whom Pruitt had so cruelly deceived, then preferred the charge of polygamy against him with the evident result that the wretch received the just punishment for his crime.

How hard run the enemies of the Latter-day Saints are when they have to make capital of such an occurrence! Pruitt's crime was one of falsehood and deception; is the originator of the quoted dispatch on a much higher level? Pruitt's lie destroyed one woman's happiness and brought sorrow to a respectable family. The lie that is quoted above has found its way six thousand miles already, and will doubtless be copied by the press on the continent, especially in cities and towns where the Latter-day Saints are found, so that injury is done to thousands. In place of its being "the out-cry against the propagation of Mormonism in America" that brought about the prosecution of the bigamist, it was the complaint of Mr. Shupe, who is himself a Latter-day Saint. The culprit waived preliminary examination, and it was thought he would plead guilty. In any case it probably did not tax the courage of the jury very severely to bring in its verdict.

There are no such things as "Gentile juries" in Utah. It is idiotic to talk about their courage or lack of it. There was a time when the federal laws permitted that juries be packed with Gentiles to insure the conviction of all Latter-day Saints brought before the court on charges involving plural marriage. During those stormy years no fear of "assassination" ever deterred the Gentiles from bringing in a verdict of guilty where there was the least shadow of evidence, as witness the conviction of hundreds of brave men

who went to prison rather than cast off the wives and children to whom they were bound by sacred ties. During that time when sums of money were being offered by these Gentiles for the capture of some of our brethren, dead or alive, when families were being broken up and scattered, when children oft-times knew not where either parent was on account of the intense persecution that was being waged, even in those bitter days there was never a suggestion or a thought of "assassination" or any other form of revenge on the part of the Latter-day Saints. The Gentiles of Utah know that this is true, and so does every other thoughtful person who has taken the trouble to investigate the terrible treatment that the Saints unresistingly received.

A dozen years have passed since any religious test was placed on juries and during that time Latter-day Saints and Gentiles have served together. There has never been any discrimination made against one or the other. The judicial machinery works entirely independently of religion. The three supreme court justices of Utah are non-Mormons, as are some of the district judges and prosecuting attorneys. There is no more attempt to frighten or improperly influence juries in Utah than there is in any court of the United Kingdom. The dispatch quoted reveals so clearly the animus of the enemies of the Latter-day Saints. It is the same that inspired the drivings and murders in Missouri and Illinois before polygamy became an issue. It is because we have the truth that such an opposition is raised, but though all the powers of earth and hell seek to overcome the work, it will triumph. It shall never be destroyed nor given to another people, but it will stand forever.

CURRENT EVENTS.

THE PARIS-MADRID RACE.

Motor cars have evidently come to stay, but until civilization adjusts itself to the new conditions there will be more or less trouble. Hardly a day passes without a record being made of fatal or less serious accidents. The danger to the motorists is apparently less than to others. The calamities are nearly always caused, however, by the abuse and not the legitimate use of the cars. There is no utility or wholesome pleasure in driving along the road at the speed of a railroad train, and unless the few who can afford the luxury of an automobile confine themselves to its reasonable use, the many, who walk or ride by slower means, will raise a formidable protest. Last Sunday a race was begun from Paris and should have ended at Madrid, a distance of somewhat less than a thousand miles. One hundred and fifty automobiles and forty-seven motor cycles started. A gruesome list of accidents followed. Many cars were shattered, at least sixteen persons were injured and eight were killed. Among the dead are a child, a woman, and two soldiers; the others belonged to the race. Mr. William Nixon, of Belfast, is reported to have been burned to death beneath the wrecked car, in which he rode, though it is more probable that he was killed by the fall. When the race was about half over, both the French and Spanish authorities forbade its continuance. The end was to have been celebrated in Madrid and Aranjuez by bull-fights and other festivities. This whole sad affair is a deplorable commentary on modern life. The holy Sabbath day chosen for the great race of excitement and danger; the destruc-

tion of life and limb for the sake of sport, and the torturing and slaughter of bulls and possible loss of more lives as a close to the event.

HAVE COURAGE TO DO RIGHT.

The man who dares to think, to live,
True to his soul's divinest light,
Shall to the world an impulse give
For truth and right.

The brave in heart, the true in mind,
Will dare to see the truth aright,
While coward souls perverse and blind,
Will shun the light.

But though all eyes on earth were closed,
Still would the sun as brightly shine,
And truth, by all the world opposed,
Is still divine.

That which men abuse to-day,
Men of the future will adore;
And truth, which error seeks to slay,
Lives evermore.

SELECTED.

DIED.

BRUCE.—Sister Jeannie Thomson Bruce, wife of William Gordon Bruce, died of phthisis at her home in Bowe's Park, London, N., on Sunday, May 17, 1903, aged nearly forty-two years. Sister Bruce was born in Aberdeenshire, Scotland, and removed to London when a young woman. With her husband she embraced the Gospel in 1892, since which time she has led the life of a faithful latter-day Saint. Until the suffering caused by her disease rendered her incapable of attending to household duties, she kept open house for the Elders, scores of whom can testify as to her hospitality and good works. She died as she had lived, full of faith in the Gospel, and trusting that she should meet her loved ones on the morning of the first resurrection. She leaves a husband and six children to mourn her loss.—*Deseret News* please copy.

CONTENTS:

On the Edge of the Desert 337
News of the Great West 343
Editorials:
German and Turkish Opposition... 344
Can there any good thing come out of Utah? 346
Death of a Faithful Saint 347
Arrivals 347
Appointments 348
Departures 348
The Liverpool Conference 348
Manufacturing Prejudice 350
Current Events 351
Poetry: Have Courage to do Right ... 352

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